" Isopanisaid Mantra Ten

anyad evāhur vidyayā-

nyad āhur avidyayā

iti śuśruma dhīrāṇāṁ

ye nas tad vicacakṣire

SYNONYMS

anyat—different; *eva*—certainly; *āhuḥ*—said; *vid-yayā*—by culture of knowledge; *anyat*—different; *āhuḥ*—said; *avidyayā*—by culture of nescience; *iti*—thus; *śuśruma*—I heard; *dhīrāṇām*—from the sober; *ye*—who; *naḥ*—to us; *tat*—that; *vicacakṣire*—explained.

TRANSLATION

The wise have explained that one result is derived from the **culture of knowledge** and that a different result is obtained from the **culture of nescience**.

PURPORT

As advised in Chapter Thirteen of the Bhagavad-gītā (13.8-12), one should culture knowledge in the following way:

(1) One should become a perfect gentleman and learn to give proper respect to others.

(2) One should not pose himself as a religionist simply for name and fame.

(3) One should not become a source of anxiety to others by the actions of his body, by the thoughts of his mind, or by his words.

(4) One should learn forbearance even in the face of provocation from others.

(5) One should learn to avoid duplicity in his dealings with others.

(6) One should search out a bona fide spiritual master who can lead him gradually to the stage of spiritual realization, and one must submit himself to such a spiritual master, render him service and ask relevant questions.

(7) In order to approach the platform of self-realization, one must follow the regulative principles enjoined in the revealed scriptures.

(8) One must be fixed in the tenets of the revealed scriptures.

(9) One should completely refrain from practices which are detrimental to the interest of self-realization.” --- Isopanisaid mantra 10 and purport

"So, so we have to make good association if we want to make our mind as my friend. If I want to make my friend . . . my mind as my friend, then I have to associate with sādhu. Tasmāt satsu sajyeta buddhimān. Buddhimān means intelligent person. He must associate with satsu. Satsu means those who are trying for self-realization.

They are called sat. Sat and asat. Asat means who are trying for the temporary things. Matter is temporary. My body is temporary. So if I simply engage myself for bodily pleasure, sense gratification, then I am engaging myself to temporary things. But if I engage myself for self-realization, the permanent thing, then I am engaging myself to the sat, or to the permanent.

So tasmāt satsu sajyeta buddhimān. "Anyone who is intelligent, he should associate with persons who are trying to elevate themself for self-realization." That is called sat-saṅga, good association. And what is the result of good association? Now, because, if we make good association, the santāḥ chindanti. Santāḥ means the persons who are sādhu, who are pious. They can cut off by their words our attachment with this material world. They can cut off.

Just like Kṛṣṇa is speaking to Arjuna. What is the idea of speaking so many things? Just to cut off his attachment from the so-called material affection. He is affected with something which is stumbling his progress in his own duty. So He is . . . Kṛṣṇa is presenting His Bhagavad-gītā just to cut off. Santā eva hi chindanti uktibhiḥ. Uktibhiḥ. Chindanti means cut.

Now, for cutting something we require some sharpened instrument. But here, to cut off the mind from attachment, it requires sharpened ukti. Ukti means words. Sharpened topics. There should not be . . . just like when a person cuts something, there is no mercy, similarly, when a sādhu, or a person saint, speaks to his saints er to his student, he does not make . . . show any mercy. He speaks the truth so that his mind may be cut off from the unreal attachment.

Just like Kṛṣṇa is saying. Kṛṣṇa . . . Arjuna . . . first addressed to Arjuna. He said, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase (BG 2.11): "Oh, you are talking like a fool . . . you are talking like a very learned man, but you are fool number one." You see. How strong word He has used. So, so far if we want detachment from this material world, then we should be prepared to accept such cutting words from the master. Santāḥ asya chindanti uktibhiḥ (SB 11.26.26).

Uktibhiḥ. We should not make compromise; "Oh, don't speak such strong words." Required. It is required. So bandhur ātmā. Anātmanas tu śatrutve vartetātmaiva śatruvat. Anātmanaḥ. Those who have no self-realization, his mind . . . one who has not realized . . . (indistinct) . . . what he is. We are generally conception of this . . . bodily conception of our life. But the intelligent person who has made association with saintly persons, he can understand that "I am not this body."

And the material conception of life is condemned in so many places. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-

buddhiḥ salile (SB 10.84.13).

In the so many ways. One who has got the conception of his personal self with this body made of three elements, then one who thinks that the land in which he is born or the relatives who is connected with this body, "They are all, everything," then that man is no better than ass and cow. It is said like that.

So we should have by good association, by study of good books like Bhagavad-gītā, Śrīmad-Bhāgavatam, we should realize ourself. Otherwise, our mind will remain always an enemy. An enemy. An enemy, as the enemy is always prepared to do harm, so my mind will drag me to things which will make me entangled more and more in this material miserable life. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati (BG 15.7).

We are struggling very hard with this mind and six senses. So we have to make the mind our friend. Now, Kṛṣṇa is gradually making progress to explain to Arjuna how the mind can be made friend. "---
https://vanisource.org/wiki/660905_-Lecture_BG_06.04-12-_New_York?hl=cut|affection